unjust death penalty. (5) Finally, the adulteress was merely divorced; she lost her right to the *kebin*, while the *kalym* had to be returned to the husband. The adulterer was obliged to pay a fine.

Amputation of the adulteress' ears and nose is a punishment found in the *adats* of all Caucasians. It is interesting to note that a Hittite code (about 1350 B. C.) engraved on a stele has been dug up, which expressly legalized such mutilation in case of adultery.[65] This code may be based on a substratum of customary laws which are now preserved in the isolated *auls* of the Caucasus.

2. Motives

The main motives for punishing sexual offenses seem to be: (1) in case of defloration, the girl loses her value and consequently the family suffers a great economic loss;[66] (2) there is a serious danger of a stranger being born into the sacred sanctuary of the home and later treated as a legitimate member and even as head of the family (*supra*, p. 126).

3. Reports regarding Sexual Laxity of the Caucasians

In view of such severe penalties as we have described above, we cannot help being suspicious about some of the reports regarding laxity of morals among the mountain tribes of the Caucasus. The Kuban Cherkess are supposed to have formerly been proud of the fact that their wives attracted other men. Every woman had to have a lover to prove her true value.[67] Longworth's report, to mention but another example, contrasts the scrupulousness after marriage with "their unconstrained demeanor before marriage."[68] "The maidens of Circassia are allowed a latitude in their behaviour which is elsewhere unknown; not only do they talk and dance with the other sex, but when they please, they exercise their blandishments to an extent that to a stranger is no less perplexing than agreeable."[69] Then there are the many reports about public religious hetaerism. Interiano claims that at funerals of prominent personages a very strange sort of sacrifice takes place: a girl of 12 to 14 years of age is placed upon a skin of an ox that has just been slaughtered and in the presence of men and women a robust young man of the community must try to deflower her. After several failures, the young man promises to marry her (or makes some other promises), and then the girl usually consents.[70] There are also the reports about sexual hospitality, for example, in the "Relation du Sieur Ferrand médicin du Khan des Tatares, touchant la Crimée, les Tartares-Nogaies et ce qui se passe au serail du dit Khan,"[71] in *Voyage historiques et géographique dans les pays situé entre la Mer Caspienne par Edouard Barbier du Bocage et de Baert*, as well as in the

[65] H. & E. Zacharias, *Protohistory*, p. 258.
[66] *Supra*, pp. 126 f.
[67] Dirr, AGKB, pp. 81 f.
[68] Longworth, *A Year among the Circassians*, I, p. 286.
[69] Longworth, *op. cit.*, I, p. 216.
[70] Ladyženskij, FT, p. 183, Dirr's note.
[71] In *Recueil des Voyages au Nord*, Amsterdam, 1718.